

14

A
SHORT SVMMME
OF THE WHOLE
CATECHISME.

Wherein the question is propounded
*and answered, for the greater ease of the com-
mon people and Children of Saint
Saueries in South-warke.*

First gathered by Mr. Thomas Ratliffe Minister
of Gods word in Saint Saueries
in South-warke.

*This is life everlasting to know thee the onely true God
and whom thou hast sent, Iesus Christ. John, 17.*



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The Epistle.

be knowne : there are also some questions and answers interlaced in fundry places, but chiefly in the matter of the Sacraments, which serue greatly to the right vnderstanding of the matter in hand, but if men will bee both weary to learne the common Catechisme, and also this brieft summe, I cannot vnderstand what good will they haue to know the right way of their owne saluation : for certaine and sure it is, that the reading, rehearsing by word, the Beliefe, the Lords Prayer, the Law, and number of holy Sacraments, can profite nothing to saluation, without the right vnderstanding and liuely application of the same to our selues in particuler, in the which onely doeth the true Christian faith consist. Wherefore I maruaile greatly of the brutishnesse of many, who doe glory in faith, and yet haue they neither knowledge nor feeling of the principall heads of our Christian faith, as their answers doe testifie, when they are brought to any publike examination. But albeit the greater multitude perish in their wilfull ignorance, yet I hope some shall profit by this my labour taken for the Church of God, of the which I iudge you to be a part. Therefore take heede to your selues, and suffer not others to goe before you in this spirituall exercise,

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for great dishonour it shall be to you, if others shall profit more by this brieft summe then ye, seeing for your cause it was first writtē, taught among you, and now lastly vnder your name, come to the knowledge of others: bee not of those men to whom all kind of good doctrine is either hard and obscure, or else ouer base and common: for as the one hath no will to learne, euen so the other would bee fed with some curiositie or new doctrine. If any shall complaine of my obscuritie in these short answers, let him consider how hard a thing it is to bee both short and plaine, or yet to satisfie all mens desire and iudgement in lesser matter then this is. In the meane time I desire all men to take this my trauell in good part, and vse it, to the Church and glory of God, to whom be all honour, glory, and praise, for euer and euer,
Amen.

*In South-wark the 22. of
October. Anno. 1592.*



TO THE PROFESSORS

of Christs Gospell in all places, Mr.

Thomas Ratcliffe, wisheth the perpetuall comfort, and the increase of the holy spirit to the end of all lines.

IT is not vnknowne vnto some of you deere brethren in the Lord, that for your sake chiefly I tooke paines, first to gather this brieue summe: therefore willing now to set it out, and make it common to others: I thought good to recommend the same to you againe in speciall, as a token of my good will towards you all, and as a memoriall of my doctrine and earnest labours bestowed among you: wherefore desiring to heare of your profit and fruits of my labours, I cannot but of very loue and dutie exhort you, not onely to take this my labour in good part, but also to vse it aright, lest it be a witnesse against you in the day of the Lord. It shall be very profitable and fruitfull vnto you if you cause this short summe to be oft and diligently read in your houses, for hereby ye your selues, your children and seruants,

The Epistle.

uants, may profit more and more in the principall points of your saluation. What neede yee haue of this continuall exercise in your house? yee know your selues, and by experience can beare witnes of the great & grosse ignorance of some among you notwithstanding y cleere light of the Gospel of long now shining there. In handling this matter, I haue studied to my power, to be plaine, simple, short, & profitable, not looking so much to the desire & satisfactiō of the learned, as to the instruction and helpe of the ignorant. First I haue abstained from all curious and hard questions: and next I haue brought the question and the answer to as few words as I could, and that for the ease of children and common people, who cannot vnderstand nor gather the substance of a long question, or a long answer confirmed with many reasons: and yet if any will exercise their household in the common Catechisme, the which thing I exhort all men to doe, this my labour cannot hurt, but rather it shall be a great helpe to them, seeing I both gather the substance of the whole Catechisme into few words, and also follow the same order, except a little in the beginning, and in the end, where certaine thinges are added, which all men I hope shall iudge to be very profitable and necessary to be

Questions and Answers.

A. By hearing of the worde of God preached.

Q. Where that by the Scriptures.

A. Where it is said, But how shall they call on him in whome they haue not beleueed, and how shall they beleue in him of whom they haue not heard, and how shall they heare without a Preacher? Rom. 10. 14. 17. Then Faith is by hearing, and hearing by the worde preached.

Q. How is this Faith confirmed and increased now when it is begun in vs?

A. By hearing of the same worde preached, and vsing of the Sacraments.

Q. What is a Sacrament?

Answer. An outward signe of an inward grace.

Q. How many Sacraments be there?

A. There be two Sacraments.

Q. Which be they?

Answer. Baptisme and the Supper of the Lord.

Q. Now shew me what the outward signe is, and what the inward grace is, and then we shall quickly know what a Sacrament is. Well, what is the outward signe in Baptisme?

A. Water.

Q. What

Questions and Answers.

Q. What is the inward grace?

A. That our sinnes are washed away by the blood of Christ, and so we be made partakers of all his blessings.

Q. What is the outward signe in the Lords Supper?

A. Bread and wine.

Q. What is the inward grace?

Answer. The body and blood of Jesus Christ.

Q. Doe you thinke that this Bread and Wine is turned into the naturall Body and Blood of Christ?

A. No.

Q. How doe you proue that, by the Scriptures?

A. Where it is said; For I haue receiued of the Lord Jesus, the which I also haue deliuered vnto you: to wit, that the Lord Jesus in the same night that he was betrayed, took bread, and when he had giuen thanks, he brake and gaue it to his disciples, and said: Take, eate, this is my body, doe this in remembrance of me: also he took the Cup, and said drinke ye all of it, for this is the new Testament in my blood, this doe ye in remembrance of me, for as often as ye shall eate of this bread, and drinke of this Cup, you shall
shew



A SHORT SVMMME OF THE WHOLE CATECHISME.

Wherein the question is propounded and answered, for the greater ease of the common people and Children.

Question.

Are you able to keepe all the Commandements of God?

Answer.

No, though I doe all that I can, yet I breake them every day in thought, in word and in deed.

Q. What punishment belongeth to the breaking of these Commandements?

A. The punishment for the least commandement breaking is sinne, and the reward of sinne is eternall death.

2. Tell

Questions and Answers.

Q. Tell me now by what meanes shall you escape this eternall death which you have deserved?

A. By the death of Christ.

Q. Haue all men part of the death of Christ?

A. No, some shall be damned.

Q. Tell me now, vnto whom doe the fruites of Christs death and passion appertaine?

A. Vnto the faithfull.

Q. Tell me now what is Faith?

A. Faith is a full assurance of my heart, that God for Iesus Christ his sake hath forgiven me all my finnes, and doth account me one of his Childzen.

Q. You say that God for Christ his sake hath forgiven you all your finnes: tell me now why for Christ his sake, hath he forgiven you all your finnes.

A. Because Christ dyed for my finnes, he payed the ransome which was due for my finnes, he suffered the torments both in body and in soule that I should haue suffered, and so being risen againe he hath overcome death, and by overcoming of death, he hath gotten the victorie, and so he hath finished my iustificacion.

Q. By what meanes doe you attaine vnto this faith?

A. By

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ment is, the ends wherefore you come : now
tell me how you must come, and what you
must bring with you when you come to be
partaker of the Sacrament : Well, what is
the first thing that you must bring with you,
when you come to be partaker of the Sacra-
ment :

A. A sound knowledge in the will of God.

Q. Why, if you intend and imagine well,
and thinke well, will not this then serue your
turne :

A. No, because ignorance is a sin, for by ig-
norance we fall into errors and heresies.

Q. Why, is a perfect knowledge required at
your hands :

A. No verily, for the perfection of know-
ledge concerneth the life to come.

Q. Prove that by the Scriptures :

A. Where it is said : We know in part, and
we prophesie in part, but when the perfection
of knowledge is come, then this which is in
part shall be abolished.

Q. Prove me a direct place from the Scrip-
ture, that ignorance is a sinne.

A. Where it is saide, Jesus Christ shall
come from Heauen with his mightie Angels
in flaming fire, rendering vengeance vnto all
those that know not God, and which be not
obey :

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obedient to the Gospell of Iesus Christ, and they shalbe punished with eternall perdition, that is from the presence of the Lord & from the glory of his power. 2 Thes. I. 6. 7. 8. 9.

Q. Showe me another place, &c.

A. Where it is said: The Dre knoweth his owner, and the Ass his Masters crib, but Israel hath not knowne, my people haue not vnderstand. A füll Nation, a people laden with iniquitie, a seede of the wicked, corrupt childzen, they haue forsaken the Lord, they haue prouoked the holy one of Israel vnto anger, they are gone backward. Esay. I. 3.

Q. Showe me another place, &c.

A. Iesus Christ when he prayed vnto his Father, he said: And this is eternall life, that they know thee to be the onely true God, and him whom thou hast sent, Iesus Christ. Iohn, 13. 7.

Q. Why if it be eternall life to knowe God, what is it not to knowe God?

A. Eternall damnation: that is, destruction both of my body and soule.

Q. Showe me yet another place, that ignorance is a sinne.

A. Where it is said: For as they regarded not to knowe God, euen so God deliuered them vp into a reprobate minde, to doe the thinges which

Questions and Answers.

unto the Lords death untill he come againe,
1. Cor. 11. 24. 25.

Q. Well now you have proved very well
that the Papists doe lye, when they say, that
Christ is really, corporally, and substantially
in this Sacrament: well, tell me now what
difference is betweene this bread and wine,
and other bread and wine?

A. There is a great difference in the vse of
it, but not in substance.

Q. Are all partakers of this benefite that
come to receive the Sacrament?

A. No, some shall be damned.

Q. Who then come worthily unto it?

A. They that come with faith, with repent-
tance, and with loue both towards God and
man.

Q. What is true repentance?

A. A true inward sorrow for all my finnes,
purposing to amend.

Q. Tell me now, to what end doe you come
to receive the Sacrament?

A. First to the strengthening of my Faith:

Q. To what other end, &c.

A. That the same spirituall nourishment
that we haue in Christ and by Christ, may be
sealed vp in our hearts, and in our consci-
ences.

Q. Yours

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Q. Prove me from the word, that there is a spirituall nourishment betwixt Christ and vs.

A. Where Iesus saide, I am the bread of life, he that commeth vnto mee shall not hunger, and hee that beleeueth in mee shall neuer thirst. *Iohn. 16. 35.*

Q. Prove yet another place to what other end you come?

A. That this same spirituall vniion and coniunction that is betwene Christ and vs, may be sealed vp in our hearts and in our consciences.

Q. Prove me from the word, that there is a spirituall vniion betwixt Christ and vs.

A. Where it is said, We are all members of his body, and flesh of his flesh, and bone of his bones. *Ephes. 5. 38.*

Q. To what other end doe you come to receive the Sacrament?

A. That this same loue and vnitie that is in the Church of God, may be preserved and kept.

Q. Tell me to what other end you come to be partaker of the Sacrament.

A. To offer vp the sacrifice of praise and thanksgiving vnto the Lord for all benefites and blessings received.

Q. You haue shewed me now what a Sacrament

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which are not conuenient. Rom. I. 28.

Q. Prone me yet another place.

A. Where it is said, Forty yeares long haue I contended with this generation, and said, it is a people that doe erre in their hearts, for they haue not knowne my wayes, vnto whom I sware in my wrath, that they should not enter into my rest: That is, into the land of Canaan, that floweth with milke and honey.

Q. Why then, an vnsound knowledge will not serue your turne: will any knowledge serue your turne?

A. No, for we may haue knowledge in Artes, Trades, and faculties, and in tongues, in buying and selling, and in Husbandrie, and such like.

Q. Wees may haue knowledge in artes, in trades, and in tongues, but this knowledge doeth nothing concerne the receiuing of the Sacrament, for the Sacrament is instituted and ordained of God, to be administred in an outward element, wherein is represented a spirituall thing. Now seeing the thing that is is spirituall, our knowledge must be a spirituall knowledge, and we must not come in ignorance. Well then, you say you must haue a sound knowledge in the will of God: where must you learne that will of God?

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A. In his worde, that is, in the booke of the olde and new Testament.

Q. Well, to conclude this point, what is the first thing that you must bring with you when you come to be partaker of the Sacrament?

A. A sound knowledge in the will of God.

Q. What is the second thing that you must bring with you when you come to be partaker of the Sacrament?

A. Faith.

Q. What is Faith?

A. Faith is a full assurance of my heart, that God for Christ his sake hath forgiven me all my sinnes, and doth account me one of his children.

Q. Now make me a brieve definition of your faith. You say that there is God the Father, God the Sonne, and God the holy Ghost: tell me now how many Gods there be?

A. There be three persons but one God.

Q. Now these three persons haue three severall and distinct offices: what is the office of God the Father?

A. He hath made Heauen and Earth, and all thinges in the same, thinges visible and invisible.

Q. Now there are foure thinges to be considered

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dered in this Creation of Heauen and Earth,
and all thinges in the same: tell me now what
is the first thing?

A. The first thing to be considered in this
creation, is the great and infinite power of
God, in that hee hath made all thinges of
nothing, at his ease, and at his pleasure, euen
by his worde.

Q. Shew me a direct place from the Scrip-
ture, that he hath made all thinges of nothing
euen by his worde?

A. Where it is said, He spake the worde and
they were all made, he commanded and they
were created. Psal. 14. 85.

Q. What is the second thing that is to be
considered in this creation?

A. The great and infinite wisdom of God
in that he hath made all creatures in their se-
uerall proportions and beauty, of such an in-
numerable multitude, that it is wonderfull to
behold his infinite wisdom, especially in the
creation of man, for that not one amongst ten
thousand is like vnto the other, but they differ
in the proportion of the body, or the face es-
pecially: which being little more then halfe
a foote, yet not one in the face among many
thousands are like one another, but they
differ in the proportion of the nose, or of the

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eye, or of the gesture, or the countenance, even in this especially is to be seen the wonderfull wisdoms of God.

Q. What is the third thing to be considered in this creation?

A. The great and infinite mercy of God, in that he hath made all Creatures for the use and for the benefite of man, especially for the faithfull, his children.

Q. He hath made the Heavens, wherefore?

Ans. One day to receive the children of God?

Q. He hath made the Earth, wherefore?

A. To maintaine man.

Quest. He hath made the Creatures, wherefore?

A. To feede, nourish, and to recreate man.

Q. He hath made the Sunne, the Moone, and the Starres, wherefore?

A. To light man.

Q. He hath made the Angels in Heauen, &c.

A. To guide man in his wayes by his fatherly appointment.

Q. Now shew the fourth thing that is to be considered in this Creation?

A. The great infinite Justice of God in that, that he by his iustice doth rule and guide man,

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man, and all Creatures, he guideth his children, and also the wicked, so that the wicked cannot hurt his children, but by sufferance for their correction.

Q. Now as he hath made all things, so by his power and by his providence he doth preserve and keepe all things, especially his children the faithfull in all dangers whatsover: how can you prove me that he hath preserved his children in all eminent dangers whatsover?

A. He saved the Children of Israel from the handes of Pharao, when they came forth of Egypt, for he divided the red Sea into two parts, and caused the children of Israel to goe through the sea upon dry ground, for the waters were divided: and as for Pharao, even he and his mighty armie pursuing the children of Israel into the midst of the Sea, even he and all his mighty armie were all drowned. Here we may beholde the infinite mercy of God in preserving of his, and destroying of all his and their enemies.

Q. Prove me yet another place, &c.

A. Daniel when he was cast into the Lions denne amongst many Lions, yet the Lord did shut the Lions mouthes, and he did deliver him.

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Q. Prone me another place :

A. The three children when they were cast into the midst of the hote fierie furnace, yet the Lord of his great mercy did deliver them in the midst of the fire, unto the confusion of their enemies.

Q. Prone me another place from the Scripture.

A. Jonas when he was cast into the Sea, and had bene in the whales belly three dayes and three nights, yet the Lord of his infinite mercy did deliver him, and caused the fish to cast him whole and sound upon the dry land.

Q. Well, to conclude now, what hath God the Father done for you ?

A. He hath made me, and both preserve and keepe me.

Q. What doth this same word Jesus signifie :

A. A Saviour.

Q. Whom shall he save ?

A. All those that beleue in him.

Q. What doth this word Christ signifie :

A. Anointed.

Q. What was he anointed ?

A. A Prophet, a Priest, and a King.

Q. How prone you that he is a Prophet :

A. He is a Prophet, in that he revealed the will

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will of God his Father unto the people at all times, and at all seasons, in season, and out of season, at home and abroad, both by sea and land.

Q. Tell mee to what end did he teach the people?

A. That the people might become the Disciples of Jesus Christ: and this is the end of all teaching and preaching.

Q. How prove you that he is a Priest?

A. He is a Priest, in that he offered up himselfe once for all to be a full and a sufficient sacrifice for all our sinnes, the doctrine which he had taught, he sealed it with his owne blood.

Q. How prove you that he is a King?

A. He is a King, in that he governeeth the hearts of all his children by his holy spirit.

Q. Prove me by the Scriptures that he is a King.

A. Where it is saide, Rejoyce O daughter Sion, O daughter Jerusalem, Zach. 9. 9. behold thy King cometh unto the mke, he saued himselfe, wore riding upon an Ass, and an Asses colt.

Q. You saide Jesus Christ was both God and man: I say now, as he was God, he could not die, and as he was man he could not overcome death, how doe you reconcile these two together?

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together :

A. As he was man he dyed, but as he was God he overcame death, he fought against sinne, the world and the diuell, and as he was God he overcame them all.

Q. You saide that Iesus Christ was both God and man : proue me from the Scriptures first his Godhead.

A. Where it is said : Iesus Christ was yesterday, to day, and the same shall be for ever. Heb. 13. 8.

Q. How proue his manhood.

A. Where it is said : As concerning his Son Iesus Christ, he was made of the seede of David according to the flesh. Rom. 1. 3.

Q. Proue me yet another place.

A. Where it is said : But when the fulnesse of time was come, God sent his Son into the world made of a woman, and made vnder the Law, to redeeme them that were subiect to the Law, that we might receiue the adoption of sonnes. Gal. 4. 4. 5.

Q. Well, when Iesus Christ dyed, what are the torments that he suffered in body ?

A. He was nayled vpon the Crosse, he dyed, and was buried.

Q. What are the torments he suffered in soule ?

A. He

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A. He sustained the wrath of God his Father, which was due for all our sinnes.

Q. Well, Iesus Christ rose againe the third day, tell me to what end?

A. For our iustification.

Q. He is ascended into Heauen, tell me to what end he ascended?

A. To prepare a place for vs.

Q. What thinges principally doe you note by this his ascention?

A. Iesus Christ being our head, wee being his members: the head being ascended, wee that are his members must needs follow.

Q. How else doe you proue?

A. Iesus Christ being our Captaine, we are his souldiers, our Captaine being ascended, we that are his souldiers must needs follow.

Q. How else doe you proue?

A. Iesus Christ being our Paister, we are his seruants, our Paister being ascended, we that are his seruants must needs follow: for the seruants attend vpon their Paister in his owne house, and in his owne pallace.

Q. Very well said; we are vnitied to Iesus Christ as the branch is to the vine: nay, as the husband is to the wife, for they two are one flesh: now we must not vnderstand this to be a carnall coniunction, but a spirituall coniunction,

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unction : now as he is ascended, so he shall descend : tell me now, to what end shall he descend :

A. To iudge the quicke and the dead, the good and also the bad.

Q. I say now, the soules of the righteous being deceased, they are in toyes already : and the soules of the wicked being deceased, they are in torments already : tell me then, to what end shall he come to Iudgement ?

A. He shall come to iudgement vnto this end, that whereas the soules of the righteous being in infinite toyes already, and the body being in grave, he shall come to iudgement, and giue sentence, that both body and soule shall enter in to toyes : contrariwise, of the wicked, that whereas the soules of the wicked are in torments, and the body in the grave, he shall come vnto iudgement, and giue sentence, that both body and soule shall enter into torment : to this end shall he come to iudgement.

Q. Vnto what else hath your faith relation ?

A. Vnto the whole Church of God.

Q. What doth this word Catholike signifie ?

A. An vniuersall Church dispersed through the face of the whole earth, not tyed vnto any certaine place, as vnto Asia and Africa, as the
Turke

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Take both imagine, that is, as the Idolaters doe imagine, not vnto Rome, as the Papists doe imagine, but in all places God had his Church, now hath, and he will haue vnto the end of the world.

Q. What are the especiall marks and signes of the true Church of God?

A. Where the word of God is truly preached, and the Sacraments sincerely administered, and discipline.

Q. What are they that are of the true Church of God?

A. A company of the faithfull, those that the Lord hath seperated, from the rest of the world, and hath selected and chosen them vnto himselfe, to be vnto him a peculiar people.

Q. What blessings are promised vnto the true Church of God?

A. Those blessings that are promised vnto the true Church of God, and to none else but those that are of this Church, are these blessings: remission of sinnes, resurrection and everlasting life.

Q. Vnto what else hath your faith relation?

A. Vnto the whole word of God.

Q. Into how many parts is the whole word of God diuided?

Into

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A. Into two partes, into the Law and the Gospell.

Q. What doth the Law teach vs ?

A. The Law teacheth vs what we should doe, and the Gospell teacheth vs what wee should beleene.

Q. What else hath your faith relation vnto ?

A. Vnto all the promises of God.

Q. Very well saide, for God hath promised that whosoener doth truly repent, shall be saved. But tell me now I pray you, hath not your faith relation to some promises more than to other ?

A. Yes verily, to those promises which concerne the remission of sinnes, and the fruition of the life to come.

Q. Well, to conclude : what hath Iesus Christ done for you ?

A. He hath dyed for my sinnes, and risen againe for my iustification.

Q. You say there is God the holy spirit : vnto whom hath this holy spirit relation ?

A. Vnto the elect.

Q. By what meanes is this holy spirit giuen to the Elect ?

A. By three meanes : First by hearing the word preached, secondly, by the vse of the Sacra-

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Sacraments, and thirdly, by prayer.

Q. How necessary is this holy spirit unto vs?

A. First it is so necessary, that without it we cannot be saved.

Q. How else?

A. Without it we cannot be regenerated.

Q. How else?

A. Without it we cannot have faith.

Q. How else doe you prove, &c.

A. Without it we cannot have repentance.

Q. How else?

A. Without it we cannot have a sanctified life, (and without all these things) or except we have all these things, we cannot be saved.

Q. Well, what hath this same holy spirit done for you?

A. He hath sanctified me, and wrought this faith in me.

Q. How shall you approue unto your selfe that you have this same true and lively faith?

A. When I finde in my selfe the true workes and fruites of faith.

Q. What be the true workes and fruites of faith?

There

Questions and Answers.

A. There be many workes and fruites of faith, but I doe bring them all vnto these two heads, that is, when that I hate, loath, and detest all my sinnes, and truly doe embrace vertue, pietie, and godlinesse.

Q. What is the third thing that you must bring with you when you come to be partaker of the Sacrament?

A. Repentance.

Q. What is true repentance?

A. A true inward sorrow for all my sinnes, purposing to amend.

Q. What comfort both true repentance administer vnto you?

A. It both distinguish me from an hypocrite.

Q. What other comfort both it administer vnto you?

A. It both assure me that I haue faith.

Q. Why doth it assure you that you haue faith?

Answer. Because it is an especiall fruit of faith.

Q. What else doth true repentance administer vnto you?

A. It both assure me that I embrace the Gospel, and consequently eternall life.

Q. Why doth it assure you that you embrace

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the Gospell.

A. Because that it is a principall part of the Gospell: for the Gospell is diuided in Faith and Repentance.

Q. What other comfort doth true Repentance administer vnto you?

A. It doth assure me that I haue remission of all my sinnes.

Q. What other comfort, &c.

Ans. It doth say **G O D S** iudgements which else would haue falne vpon me for my sinnes.

Q. Proue me out of the Scriptures, that true Repentance did at any time stay Gods iudgements.

A. The Ninuities, when they repented at the preaching of Ionas, the Lord stayed his heauie iudgements, which else should haue fallen vpon them for their sinnes. Ionas. 3.

Q. How shall you proue vnto your selfe, whether you haue this same true repentance or no?

A. When I shall finde in my selfe an alteration and a change.

Q. What alteration and change?

A. This alteration and change, that where as I had great delight in the sin of drunkenness, or in the sinne of the prophaneing of the Sab,

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Sabbath day, or in any other times, now I hate all times in my selfe, and all other.

Q. What is the fourth thing that you must bring with you when you come to be partaker of the Sacrament?

A. Love.

Q. Towards whom?

A. Towards God and man.

Q. What must we love our friends onely?

A. No, we must love our enemies also.

Q. How prove you that from the word?

A. Jesus saide: Love your enemies, bless them that curse you, doe good unto them that hate you, and pray for them which hurt and persecute you. Math. 5. 44.

Q. What example can you shew me that we ought to love our enemies?

A. We have first the example of God himselfe, he loved us when we were enemies unto him, nay he so loved us, that he gave his onely Sonne unto death for us.

Q. Prove mee yet another example, that we ought to love our enemies.

A. Jesus Christ so loved his enemies which put him to death, that he prayed to his Father and saide: O Father forgive them, for they know not what they doe.

Q. Prove mee yet another example that

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We ought to love our enemies.

A. The Prophets and the Apostles in general, loved their enemies that persecuted them to death: as for example, Stephen when he was stoned, he prayed for his enemies, and saide: Lord lay not this sinne unto their charge, and when he had thus spoken, he slept (or dyed) Act. 7. 59.

Q. What comfort have you if you finde in your selfe this same love?

A. It doth assure me that I am translated out of darkness into light.

Q. How doe you prove it from the word?

A. Where it is said: Sparraile not my brethren, though the world hate you, you know that we are translated out of death unto life, because we love the brethren. I. John. 3. 14.

Q. What other comfort doe you finde in your selfe, if you love your enemies and aduersaries?

A. It doth assure me that I am of the Disciples of Jesus Christ.

Q. What other comfort doth it administer unto you if you love your enemies?

A. It assurgeth me that the Church of God loveth me.

Q. What other comfort doe you finde in your selfe, if that you love your enemies and

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adversaries.

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aduersaries? *Matthew 5. 23. 24.*
A. It both assureth that I am fit or able in
some small measure, to offer up my prayers
vnto the Lord: *1. 2. 3.*

Q. Very well saide, for man cannot pray
that his prayers may be acceptable vnto the
Lord, except he loue his brother and forgive
him, if his brother haue offended him: for
except we forgive we cannot pray, but we deserve
our owne damnation.

What then to me now
what danger you are in, if you doe not loue
your enemies and aduersaries as well as your
friends; for every man will loue his friends;
but tell me in what case you are, if you loue
not your enemies? *Matthew 5. 43. 44.*

A. If I loue not mine enemies, then I am
not the childe of God, but the servant of the
diuell, and am under condemnation.

Q. Remove me from the word, in what danger-
ous case you are in, if that you loue not your
enemies and aduersaries? *Matthew 5. 45.*

A. Where it is saide: Whosoever hateth his
brother is a manslayer, and you know that
no manslayer hath eternall life abiding in
him. *1. Iohn. 3. 15.*

Q. Remove me another place from the word,
in what dangerous case you are, if you loue
not your enemies and aduersaries? *Matthew 5. 46.*

A. Where

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A. Where it is said: Though I speake with the tongues of men and Angels (had tongues and I had the vse of them, and did not bestow them to profit my neighbour, it were nothing but vaine babling), and haue not loue, I were as a sounding bryasse, or a tinkling sinball. And though I had the giift of prophesie, and knewe all secrets, and all knowledge, yea if I had all faith, so that I could remoue mountaines, and haue not loue, I were nothing: and so forwarde. 1. Cor. 13. 2. 3. 4.

Q. What is the first thing that you must bring with you, when you come to be partaker of the Sacrament?

A. A thankfull heart vnto God.

Q. Vnto whom must you be thankfull?

A. To God onely.

Q. And not vnto man?

A. Yes, vnto man as the instrument of God, which he hath made to relieue vs in our needs and necessities.

Q. Wherein doth your thankfulness consist?

A. In our dutifull walking before our God, and in our care and conscience to doe his will, and to keepe his holy Commandements.

Q. What must we be thankfull for?

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A. We must be thankfull for all blessings, both spirituall and temporall.

Q. What be the temporall blessings?

A. God lawes, good Governantes, health, wealth, and prosperitie, and other temporall blessings.

Q. What be the spirituall blessings?

A. Faith, repentance, and love.

Q. What blessings doe you receiue in this Sacrament, if you receiue it worthily?

A. Blessings unspeakable, which the heart of man is not able to conceive: for I doe beleue, as I see the bread broken, and the wine poyred out before my face, so I doe beleue that the body of Iesus Christ was broken, and his blood was shed for my sinnes: and I trust, as I receiue this bread and wine into my body, to the refreshing of my body, so I doe beleue that the body and blood of Iesus Christ shall nourish my soule into everlasting life, and that by his blood my sinnes shall be cleane washed away, and that the Lords will remembre them no more.

Q. Unto whom ought the Sacraments to be administered?

A. Unto none but unto the faithfull.

Q. How doe you proue that from the word?

A. Where it is saide, Give not holy things unto

Questions and Answers.

unto Dogges, neither cast pearles before swine, least they tread them vnder their feet, and turning againe, they all to rent you. Matthew, 7. 6.

Q. Very well saide, Iesus Christ counteth the vnworthie receiuers as dogs and swine, because they came unreuerently, and not prepared, they come in malice, in hatred one to another, they offer not a sweete but a stinking sacrifice vnto the Lord: their sacrifice is like cursed Caine, but not of righteous Abel: therefore I say they receiue the seale of their damnation. Proue me yet another place from the word, vnto whom the Sacraments ought to be administred.

A. Where it is said (or written) and the Eunuch said vnto Philip, here is Water, what doth let me now to be Baptized? Philip answered and said vnto him, (marke this) If thou beleeuest with all thy heart thou mayest: the Eunuch answered and said vnto him, I beleeue Iesus Christ to be the onely Sonne of God, and when he had confessed his faith, Philip baptized him. Act. 8. 37. 38.

Q. Proue me another place from the word, that the Sacraments ought to be administred to none but vnto the faithfull?

A. Where Iosias King of Iudah and Ierusalem

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asked said unto the Levites: Is so sanctified
John, and prepare your Brethren, Elder
elders, and to examine themselves, that they
may be meet to eat the Pass-over, that they
may be according to the word of the Lord by
the hand of Moses. 2. Chro. 35. 6.

And so I close, omitting many other
things, which I could prove: and I will leave
committing you to the tuition of that God
which made Heaven and Earth, and
which both rule, governe, and guide
us to the same, and all other. Amen.

A. Therefore I leave you to the tuition of that God which made Heaven and Earth, and which both rule, governe, and guide us to the same, and all other. Amen.



A. Therefore I leave you to the tuition of that God which made Heaven and Earth, and which both rule, governe, and guide us to the same, and all other. Amen.

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